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revenge to the kin, not to the tribe. They have a tariff for
 bodily injuries
 less than murder, and for age and sex. The blood money
 goes to the kin.
 Blood revenge is executed against any kinsman of the
 murderer. The
 Galla do not accept compensation for blood guilt, " no
 doubt on account
 of the density of population." ¹ In the *Eumenides* of
 yEschylus it is said
 (line 520), "Not all the wealth of the great earth can do
 away with blood
 guilt." In Japan blood revenge continued until very
 recently. The person
 who meant to seek it had to give notice in writing to the
 criminal court.
 He was then free to execute his purpose, but he must not
 make a riot. The
 Japanese father family is a religious corporation, and the
 family bond is
 that of a cult.² The Japanese view is the half-civilized view,
 where the kin
 sentiment is highly developed and the civil interest is only
 imperfectly apprehended. In Scandinavia the feeling that it is base to take
 compensation for
 blood continued until a late time. We find in the saga of
 Grettir the Strong ⁸
 that banishment is used instead of blood revenge. This was
 thought to be a
 letting down of honor. Life and honor as well as property
 were under the
 protection of kin. Blood revenge was a holy duty. The son
 could not take
 his inheritance until he had avenged his father. Attempts
 were made to intro-
 duce the weregild. The fine for killing an old man or a
 woman was twice as
 much as for an able-bodied man. The slayer with twelve of
 his kin must
 swear that he would be content with the payment if the case
 were his, and the
 friends of the deceased must swear to let the matter drop.⁴
 Amongst the
 tribes of the Caucasus, who live by custom, blood revenge is
 now a living
 institution. The Ossetes have the father family in its
 extremest develop-
 ment. The surname is the mark of kinship, and the duty of
 blood revenge
 falls on those with the same surname to the hundredth
 cousin. One's
 mother's brother is not in one's kin, and there is no duty of
 blood revenge
 for him. Sometimes blood revenge is superseded by the
 arbitration of a
 tribunal which is voluntarily accepted.⁵

548. Blood revenge in Israel. The law of Israel was, "
 Ye shall take
 no ransom for the life of a manslayer, which is guilty of
 death; but he
 shall surely be put to death." ⁶ This law upheld blood
 revenge by forbid-
 ding the first and most obvious alleviation of it, but verses

